Cooking and Eating Utensils

Ma Aye Myaing does her work directly in front of the fireplace in a squating position, often resting on the tiny bamboo stool. A few sticks of firewood, or brush, are placed within the three sided enclosure made of three single bricks on edge. A hollow bamboo tube about 10 inches long and 1½ inches in diameter is periodically used to blow the fire to a hot flame in lieu of a draft. The identifications of the cooking and eating utensils given below were provided by Daw Aw Zar and U Myaing in an interview in which photographs of the objects were used.

415
252
[516]●
[352]
[372]

HTA MIN O (cooking pot): This is an earthenware jar used for cooking vegetables and other foods. It is a round based globular form with outflaring rim. A wide conical shaped lid with flat disc knob for raising goes over the orifice. It is smooth, light tan in colour throughout and about ¼ inch in thickness. It is tempered with sand. A stamped design encircles the widest diameter on the body. This diameter is about 7 inches, height is 4½ inches. One or two are kept on hand (Pathos: several. Camp: one). They cost 5 annas each. This sand tempered, stamped, earthenware appears in the early European contact period (late 1500's) at Syriam (Orr, K.O. "Stratigraphy in Lower Burma" Ms. in preparation.) It is rapidly being discarded in favour of aluminum pots which are not nearly as cheap but do not break. Traditionally this pot is used to cook rice. In speaking of its use Daw Aw Zar said: "We keep one or two, to boil vegetables and do other things to eat, seeing that there are seven people we have to cook (i.e. rice) with a big aluminum pot."

[172]
[178]

HIN O (curry pot): This jar is generally of the same shape as the one described above but is wider at the orifice (8 inches diameter) though about the same height. It is of the same ware type; has a wavy-line stamped design just under the rim. Ordinarily equipped with a conical lid, this vessel had a flat aluminum lid. This vessel is used to cook curry. It was brought from Pathos, where it was bought at a cost of 6 annas. Number used in Pathos: several, camp: 1.

[435]

LAPHET YE OH (tea pot): The tea pot is also of tan earthenware and generally of the same ware as the cooking pots, with the exception that the surface was carefully scraped and slightly burnished. The body is globular, with thumb-like spout, and semi-circular clay handle. This pot was brought from Pantanaw, where it had cost 8 annas.

SIN O (food storage jar): Whereas the cooking vessels are moulded by hand with the aid of a paddle, and lack glazing, the storage jars are glazed and have been made on the wheel. These glazed jars also have flat disc bases, and pear-shaped bodies with contracted necks and short, collar-like rims. In every way they appear to be a separate tradition from the cooking ware. The glaze is dark reddish-brown over a hard-baked purple-red core. The interior is thoroughly glazed but the glaze only covers the upper half of the exterior. The reddish-brown glaze is recent, appearing in ceramic collections of the last century in Rangoon (Orr, K.O. "Stratigraphy in Lower Burma", the Monkina Street section) being preceded by a yellow-black glaze in the early European period at Syriam.

[323]

[172]

Salt saffron, oils, etc are stored in these jars. The one examined was about 4 inches in height and 5 inches in diameter. It came from Pathos and cost 3 annas. Number in Pathos: several, camp: 3.

[251]
[435]

23: Brant & Mi Mi Khaing E, I-5 (1949-1950)1951
AP1 Burma
Burmese AP4

38. yaucca Husband (referential).
39. mù Husband's younger brother; husband's younger sister's husband. 601
40. khé?óu Elder sister's husband; husband's elder brother; husband's elder sister's husband.
41. yaummà Husband's sister; husband's brother's wife.

As may readily be seen by inspection of the charts, this kinship system reflects clearly the bilateral family structure, with an absence of terminological differentiation on the basis of the sex of the connecting relative. The other outstanding characteristic is the recognition of relative age at many points. For each generation a distinct set of terms is used. On ego's generation all cousins are merged with siblings; the terms are differentiated, however, according to relative age. In the first ascending generation, it will be noted, parents' siblings are terminologically distinguished according to degree of age relative to the parent. In the first descending generation, however, the factor of age loses significance; sex is the sole differentiating factor, apart from distinguishing terms for ego's own children. On successive descending generations sex distinction is absent and all relatives of a single generation are subsumed under a single kinship term.

Behaviorally as well as terminologically, relative age is the all-important hub upon which the wheel of Burmese social life revolves. Deference to one's elders is reflected in such customs as carrying things for them, refraining from sitting with one's head higher than those of elders, and avoiding postures in which the feet are extended towards such persons.

Beyond such matters of etiquette, the importance of age is even more fundamentally demonstrated in the showing of obeisance to one's elders. This is done on all the important ceremonial occasions. Four such occasions are regarded as obligatory times for paying one's respects. These are the beginning and the end of the Buddhist "Lent"—a period of about three months, roughly from mid-July to mid-October—the New Year, and the harvest. Respect is paid to all of one's elders in the parental generation and above. A visit is made at which an offering, valuable or symbolic, is brought and the elder's blessings are received.

SOCIAL RELATIONS OF KIN

Husband–Wife. The household is normally composed of husband and wife and their offspring. It is a bilateral, limited type of family structure, contrasting markedly with the patrilineal extended Chinese family and joint family of India. Unlike the position of the wife in the Chinese and Indian family systems, that of the Burmese wife is not one of an outsider living in a group dominated by her

[Text continues on page 442]